CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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Original.

LETTER FROM CONCORD, N. H.

CONCORD, June 9th, 1849.

Dear Hallock:—This morning I went out from this loveliest of villages, to find the old battle ground on Concord river. After a walk of about half a mile, a granite monument appeared, bearing the following inscription:—

HERE,
On the 19th of April, 1775, was made the first
forcible resistance to British aggression.
On the opposite bank stood the American militia.
Here stood the invading army,
and on this spot the first of the enemy fell,
in the war of that Revolution which
gave Independence to these United States.
In gratitude to God,
and
in the love of Freedom,
This Monument was erected,
A. D., 1836.

Æneas did not feel a deeper reverence when, under the inspiration of unknown divinities, the great gods of the place, he first visited the spot in the wilderness where Rome was to be, than we felt while standing upon the ground where our fathers first forcibly resisted the enemies of our country. It seemed that the Genius of Liberty presided over the solemn stillness of the place. The river runs slowly by the monument, as if to do reverence to the guardian divinity of this first battle ground.

From the ten large regiments of British troops, a detachment of 800, under the command of Lieutenant Colonel Smith and Major Pitcairn, embarked from Boston, at 10 o'clock in the evening, April 18th, 1775, and landed at Lechmere Point. "They began their march," says a local history, "about 12 o'clock, in silence, and under cover of the night, towards Concord. The object of this expedition was to destroy the military stores deposited there, and to apprehend Messrs. Hancock, Adams, Barrett, and other distinguished patriots, who had become obnoxious to the British government. To facilitate the accomplishment of their object, officers were dispatched during the day and evening of the 18th, to intercept any messengers who might be sent by the friends of liberty, and thus to prevent the discovery of their approach." News, however, of the expedition, flew all along the way from Boston to Concord.

Between 12 and 1 o'clock, information was received that the enemy designed taking Lexington in their course. At that place they appeared before sunrise in the morning. Fifty or sixty of the American militia were on parade, and more collecting. As soon as the British came in sight of them, an officer of rank was heard to say, "D—n them, we will have them!" "About the same time," wrote Rev. Jonas Clark, who was then minister at Lexington, "three officers advanced on horseback to the front of the body, and coming within five or six rods of the militia, cried out, 'Ye villains, ye rebels, disperse; d—n you, disperse!' or words to this effect. One of them said, 'Lay down your arms; d—n you, why don't you lay down your arms?' The second of these officers, about this time, fired a pistol towards the militia as they were dispersing. The foremost, who was within a few yards of our men, brandishing his sword and then pointing towards them, with a loud voice said to the troops, 'Fire! by —— fire!' which was instantly followed by a discharge of arms from the said troops, succeeded by a very heavy and close fire upon our party dispersing, so long as any of them were within reach. Eight were left dead upon the ground; ten were wounded."

The British troops then marched on to Concord, six miles further. "The morning had advanced to about 7 o'clock, and the British troops were seen approaching the town on the Lexington road. The sun shone with peculiar splendor. The glittering arms of eight hundred soldiers, 'the flower of the British army,' were in full view. It was a novel, imposing, alarming sight. What was to be done? At first it was thought best that they should face the enemy, as few as they were, and abide the consequences. Of this opinion, among others, was the Rev. Mr. Emerson, the clergyman of the town, who had turned out amongst the first in the morning, to encourage and animate his people by his counsel and patriotic example. 'Let us stand our ground,' said he. 'If we die, let us die here!' Eleazer Brooks, of Lincoln, was then on the hill. 'Let us go and meet them,' said one to him. 'No,' he answered, 'it will not do for *us* to begin the war.' They did not then know what had happened at Lexington. Their number was, however, very small in comparison with the enemy, and it was concluded best to retire a short distance, and wait for reinforcements. They did not, however, leave their station till the British light infantry had arrived within a few rods' distance."

The British troops having entered the town, their first object was to destroy the military stores, but a great part of them had been secreted by the provincials, and the artifice of individuals saved many. "The shrewd and successful address of Captain Timothy Wheeler on this occasion deserves notice. He had the charge of a large quantity of provincial flour, which, together with some casks of his own, was stored in his barn. A British officer demanding entrance, he readily took his key and gave him admission. The officer expressed his pleasure at the discovery; but Captain Wheeler, with much affected simplicity said to him, putting his hand on a barrel, "This is my flour. I am a miller, sir. Yonder is my mill. I get my living by it. In the winter I grind a great deal of grain, and get it ready for market in the spring. This," pointing to one barrel, "is the flour of wheat; this," pointing to another, "is the flour of corn;

this is the flour of rye; this," putting his hand on his own casks, "is *my* flour; this is *my* wheat; this is *my* rye; this is mine." "Well," said the officer, "we do not injure private property;" and withdrew, leaving this important depository untouched."

In the room of Henry Gardner, the provincial treasurer, at Captain Jones' hotel, was a chest containing money and other things of value. The enemy, about to enter in search of public stores, were prevented by Miss Hannah Burns, who remonstrated, protesting that it was her room, and contained her property.

The British set the Court House on fire, but Mrs. Martha Moulton, assisted by a servant of Dr. Minott, undertook to extinguish it. They said to the British, "The top of the house is filled with powder, and if you do not put the fire out you will all be killed." They lent their aid, and the brave woman succeeded.

The house of Amos Wood was searched, but an officer finding one room fastened significantly inquired of Mrs. Wood "whether there were not some females locked up there?" Led to believe so by her evasive answer, he said, "I forbid any one entering this room,"—and a room full of military stores was saved.

At the house of Colonel Barrett they called for refreshments, and offered to pay Mrs. Barrett, but she refused, saying, "We are commanded to feed our enemies." They threw some money into her lap, which, after some hesitation, she accepted, saying, "This is the price of blood."

In the meantime the provincials were assembling and forming on the west side of Concord river, a short distance from the town. Joseph Homer observing an unusual smoke rising from the centre of the village, cried out to the officers and citizens in consultation, "Will you let them burn the town down?" They then "resolved to march into the middle of the town, to defend their homes or die in the attempt," yet resolved not to fire unless fired upon. "They acted," said Rev. Dr. Ripley, "upon principle, and in the fear of God." The British formed on the east side of the river, and began to take up the plank of the bridge, against which Major Buttrick remonstrated, and ordered a quicker step of his soldiers. Then the British fired some alarm guns, which were followed first by a single shot wounding two Americans, and next by a volley killing two. Major Buttrick leaped from the ground and exclaimed, "Fire, fellow-soldiers; for God's sake, fire!" discharging his own gun. "His order was instantly obeyed; and a general discharge from the whole line of provincials took place. Firing on both sides continued for a few moments. Three British soldiers were killed, and Lieutenants Sunderland, Kelly, and Gould, a sergeant, and four privates were wounded. The British immediately retreated about half-way to the meeting-house, and were met by two companies of grenadiers, who had been drawn thither by "the noise of battle." It is where the British stood that the monument is erected.

The firing at the bridge took place between 10 and 11 o'clock, after which no military order was preserved. At Wright's tavern, Pitcairn, exasperated, called for a glass of brandy and stirred it up with his bloody finger, remarking, "He hoped he should stir the d——d Yankee blood so before night." Poor Pitcairn; he knew not what he did; at the battle of Bunker Hill he made his last struggle against the Yankees. The enemy soon retreated, to be fired upon from every fence and every tree. Of that choice 800, 73 were killed, 172 wounded, and 26 missing. Of our fathers, 49 were killed, 36 wounded, and 5 missing. Their blood consecrated the soil of Concord; it runs in our veins to consecrate each freeman as a priest of Liberty.

"Concord," says President Dwight, "will be long remembered as having been, partially, the scene of the first military action in the revolutionary war, and the object of an expedition, the first in that chain of events which terminated in the separation of the British colonies from their mother country. A traveller on this spot, particularly an American traveller, will insensibly call to his mind an event of this magnitude, and cannot fail of being deeply affected by a comparison of so small a beginning with so mighty an issue. In other circumstances the expedition to Concord, and the interest which ensued, would have been merely little tales of wonder and of woe, chiefly recited by the parents of the neighborhood to their circles at their fireside; commanding a momentary attention of childhood, and calling forth the tear of sorrow from the eyes of those who were intimately connected with the sufferers. Now the same events preface the history of a nation and the beginning of an empire, and are themes of disquisition and astonishment to the civilized world. From the plains of Concord will henceforth be dated a change in human affairs, an alteration in the balance of human power, and a new direction to the course of human improvement. Man, from the events which have occurred here, will, in some respects, assume a new character, and experience, in some respects, a new destiny."

Most truly yours, O. W. W.

Original.

A VOICE FROM NUNDA.

Br. Kelsey, in a recent letter containing some business items, writes the following. It will be read, we trust, with feelings of sympathy for the cause in which Br. K. is so zealously laboring. May his health and strength be continued many years in preaching "Jesus and the resurrection."

"I will not close this communication without giving you some account of my affairs and labors in this portion of our country. I am engaged with two societies, which are six miles apart, one half of the Sabbaths at each place—Nunda and Genesee Falls. Both Societies are small, and to enable them to raise a salary of four hundred dollars a year, I am preaching the third sermon each Sabbath in the following places. Once in four weeks on the State road, about seven miles north of Nunda, and once in four weeks from seven to twelve miles south of this place; this is performed the days of my meetings at Nunda. From Genesee Falls I ride to Pike Hollow, a distance of six miles, and preach the third discourse once in four weeks, and to Mixville and other places once in four weeks. By all this labor, we are enabled to maintain ourselves in the two societies, at present. So you see that I am not idle, but am using the *one talent* which has been committed to me in quite an industrious manner. But we hope for better times to come. At some future day these two Societies will be supplied with means to do much good, by the legacy left them in the will of our departed friend, Mr. E. Watson. But no income will be received from that source, I hope, for many years to come. All the income is secured to the widow during her life or *widowhood*, and I hope she may *live long*, and enjoy abundantly the good things of this world, in the hope of a better one to come. I pray for the blessing of God to rest upon her, and give her peace, now and forever. Our cause is full as prosperous as we could expect under the circumstances. Meetings are very well attended in all the places where I preach, and our friends are gaining courage.

In Nunda we are fitting up our Church, and making it more comfortable by the addition of blinds to the windows, and giving it an air of neatness by painting and carpeting. Our Ladies' Sewing Society has earned and

purchased the carpet beforehand. Nunda, like other villages of its population, has a strong popular influence that is exerted against the truth. There are probably about two thousand inhabitants at this time. The Presbyterians and Baptists have each very large and neat churches, and it is quite fashionable to attend them. And you know the old saying, "better be out of the world than out of fashion." This being the case, our congregations are composed of such only, as respect their convictions of truth and duty above the fashions of the world. Those who worship in our humble temple, do so because they delight to follow duty rather than worldly inclinations. And the number of these is increasing.

There are reasons which will influence every man to follow his convictions of truth openly, if those reasons were properly understood. God, through his well beloved Son, is the only hope of man, for time or eternity. Not one single blessing or comfort can reach us without his kind permission. It is through his unpurchased goodness that we are permitted to enjoy one hour of comfort and of life. Let him withdraw his care, and our days would be filled with darkness and pain, or our lives would terminate at once. Now, how consoling the reflection to every one who can cherish it, "I am striving to honor that Being on whom I depend. I am not bartering my convictions of his truth for the applause of the multitude!"

Oh, how should we feel on a dying bed, when about to depart from life into the more immediate presence of God, if we must accuse ourselves of insincerity and indifference? How could we pray, "Lord Jesus receive my spirit," when we know that we have concealed his truth, through worldly motives; despised his name in the eyes of the world, and allowed his cause to suffer, while we were countenancing what we esteemed to be error? God, in mercy, deliver me from the thought, during life, and at death, that I have been knowingly dishonest to my convictions to gain any earthly object. I love the good will of men, but I love the approbation of my God better. I had rather suffer with the few, true to my convictions of right, than to be glorified with the multitude at the expense of sincerity toward my God. But I shall weary you with my thoughts, and therefore will close by subscribing myself

Fraternally yours, A. Kelsey.

Original.

THE LIFE AND TIMES OF ST. PAUL,

IN A SERIES OF LETTERS SUPPOSED TO HAVE BEEN WRITTEN ABOUT A. D., 181, BY DAVID, THE GRANDSON OF ST. LUKE, TO SEVERUS, A CONVERTED ROMAN.

LETTER VIII.

MY EXCELLENT FRIEND:—

The entrance of Paul into Jerusalem resembled the return of a prince to his capitol. At the gate a multitude of Christians met him, and with shouts of joy escorted him to the house of Mnason.

He had been absent near fourteen years, and during that long period had labored, suffered, and preached more than any other disciple. When he left, he was in the prime of life, but when he returned to the scenes and companions of his youth, he was enfeebled by age, wearied by toil, scarred by the scourge and stones, yet full of faith, zeal and hope. Soon after his arrival a general meeting of the church was called, and after the brethren had assembled, James requested Paul to give an account of his travels, his success, the suffering he had endured, and the general condition of the cause in those places which he had visited. He complied, and gave his hearers the desired information in a lengthy speech, and dwelt particularly on the success of his ministry among the Gentiles. When he concluded, the brethren felt encouraged to persevere in preaching to the heathen world.

One object which Paul had in view in visiting Jerusalem at this time, was to attend the feast of the Passover. James, the only one of the twelve then there, being informed of this, said to him in a friendly manner, that as thousands of converted Jews were there, who retained a strong love for the law of Moses, and as they had heard that in his absence he had freely associated with the Gentiles, he had better purify himself according to law. Paul perceived the reasonableness of the advice, and agreed to be guided by it.

Little did James dream of the result of his words. No sooner had Paul appeared in the temple than a general tumult arose. You may not know that it is death for an unclean individual to visit the temple, or to introduce a Gentile into the holy place. This punishment the mob now resolved to inflict upon Paul, for they believed him guilty of both crimes. They forced him into the street, and having closed the gates of the temple so that he should not take refuge there, commenced beating him in a furious manner. All Jerusalem was in an uproar, and in the riot Paul's career would soon have ended, had not a Roman officer named Lysias rushed to his rescue with a band of soldiers. The moment the mob saw the glittering lances, and heard the heavy tread of the soldiers, they ceased beating Paul. Some fled in terror, while the more furious began to threaten the chief-captain Lysias, if he rescued their prisoner. But the only reply the haughty Roman deigned to make to their insolence, was a command that Paul should be bound in chains and carried into the castle. When the rioters saw the soldiers retreating, their courage returned, and they followed in great numbers. Enraged at their insolence, the captain was strongly tempted to order his soldiers to charge with fixed lances. But Paul, wishing to prevent bloodshed, asked and obtained permission to address his enraged countrymen. He hoped to soothe them, but his words failed of producing the desired effect. They listened quite patiently while he spoke of his origin and early deeds. When he proceeded to describe the manner of his conversion, a general murmur was heard. But when he informed them that he was ordered to preach the Gospel to the Gentiles, their fury burst forth. They cast off their clothes, threw dust into the air, and drowned the Apostle's voice by crying out, "Away with such a fellow from the earth, for it is not fit he should live." Their actions plainly informed the Roman officer what the Jews intended to do, and he instantly ordered the soldiers to carry the prisoner into the castle and close the gates. As you may imagine, Lysias was greatly perplexed. He knew not why the Jews wished to take the life of Paul, and being ignorant of the Hebrew language, did not understand a word of his address. At first he supposed him to be a seditious person, but he saw that his bearing was not that of a traitor. As the speediest way of satisfying himself, he ordered a centurion to examine the prisoner by scourging. But while the centurion was binding his hands to a post, Paul quietly asked him if it was lawful, or even if he dared, scourge an uncondemned Roman? But the centurion was too much alarmed to answer the question. He went in quest of Lysias, and when he found him, said, "Take heed, sir, what thou doest; for this man is a Roman." These words startled Lysias, and for the purpose of ascertaining their correctness, he went to the room in which Paul was confined. As soon as he learned the truth of the report, he unbound the prisoner with his own hands, and promised him an open trial, and an opportunity of defending himself on the morrow. He did not stop here, but permitted James,

my grandfather, and many of the brethren to visit Paul. They washed the blood from his wounds, (for in the riot he was wounded in several places,) anointed his body, and furnished him with decent clothing, for his own was torn and soiled. They encouraged him to fight manfully for the truth, and, after commending him to the care of God, left him to repose.

The peculiar situation of the Apostle, when he appeared before the tribunal on the morrow, was sufficient to overwhelm a man of ordinary ability, and rouse to vigorous action every latent power of a master-mind. In that council he had sat, himself, in former years. There he had been thrilled by the voice of Stephen. Among his judges he recognized many of his youthful companions. The place of the discreet Gamaliel, his former friend and teacher, was filled by a stranger. Some looked in pity on what they ignorantly termed his unfortunate condition; but the majority were filled with a malignant pleasure, because they now had the great champion of Christianity in their power, and they believed they could destroy him at once.

On a seat raised above the rest, sat the representative of imperial Rome, surrounded by a steel-clad guard, who were ready, at a word, to fall upon the Apostle or his enemies. There, too, was the High Priest, clad in his official vestments, frowning on the weak, and rendering servile homage to the stern Roman captain.

The background was filled up by a multitude of idle loungers, sympathizing friends or bitter foes. But the prisoner at the bar was the object of attraction. He was an old man of sixty, small in stature, clad in a plain garb; humble, yet firm, in his deportment; with a flashing eye, a noble brow, and a slightly compressed lip. In one word, his appearance was that of the intellectual giant, the moral hero, and the devoted saint. After a moment of silent suspense, Paul was informed that he had liberty to speak for himself. Neither surprised nor terrified, he arose, and looking with an inquiring and fearless eye upon his judges, commenced his defence in the following emphatic manner: "Men and brethren, I have lived in all good conscience before God until this day." An earthquake would scarcely have produced a more sudden effect upon the audience than did these words. They had, perhaps, cherished the hope that he would beg for his life. But instead of this they heard *him*, an accused heretic, a despised Christian, the leader of a sect everywhere spoken against, hated, and persecuted, not only attempting to justify himself, but even calling God to witness that he was innocent. The High Priest, forgetting the dignity of his station and character, ordered his servants, in an angry tone, to smite him on the mouth. This uncalled for and unexpected insult aroused the indignation of the Apostle. Turning hastily, and with a flushed countenance, towards the insolent priest, he boldly said, "God will smite thee, thou whited sepulchre; for sittest thou there to judge me after the law, and commandest me to be smitten contrary to law?" His friends, fearing the effects of such language, instantly reminded him that he was addressing the High Priest. But the only apology the Apostle deigned to offer, was a sarcastic acknowledgment of his ignorance of the fact.

This incident at the commencement of his trial, convinced Paul that he had nothing to hope and much to fear from his judges, and anxious to gain the favor of Lysias by revealing the true character of his accusers, he took advantage of a difference of opinion among them, so as to expose them and escape himself. He perceived that the Pharisees and Sadducees had forgotten their mutual hate for each other, the better to destroy him, and he cried out, "I am a Pharisee, the son of a Pharisee: for the hope of the resurrection of the dead am I called in question." A moment's pause, and all was confusion. The Sadducees, exasperated by such an avowal, wished to sacrifice him without further trial. But the Pharisees, conciliated by this appeal to their candor, and confidence in their favorite doctrine, defended him. Each party rushed towards the prisoner, and the council, which but a moment before was so grave and dignified, changed to a religious mob. At this crisis, Lysias, who was responsible for the safety of Paul, since he was a Roman citizen, ordered his guards to advance with drawn swords and levelled spears, and rescue the prisoner. With some difficulty, the soldiers succeeded in separating the combatants, and taking Paul in their midst, returned to the castle.

Farewell, DAVID.

Original.

CORTLAND, N. Y.

My brother S. here, I find, by his prayer-meeting words, is too well acquainted with "*wicked men who seem to prefer mingling with those who curse and swear, and hire a teacher to lead souls away from the truth*, to being with pious, praying Christians." I am sorry if he is used to such support. Nothing except ignorance of God's Word, and *false use of Scripture texts* would pain our ministers who trust in Jesus Christ as the name "*given among men whereby we must be saved*," Acts iv., 12, more than the sense of being hired by those who prefer or deal in cursing, for either world, which so burdens him.

ANOTHER THING.—This idea that "men may do what they please and get to heaven just as well," deserves stern rebuke. It is lying against God, to tell the sinner that the Unchangeable and Just One will let him escape the due penalty of his sins. No repentance can be means of escape from full reward; for God is just, and "*will by NO means clear the guilty.*" Exod. xxxiv., 7; Numb. xiv., 19. *Not once* in all the Bible are we told that any PUNISHMENT deserved can ever be escaped by it; on the contrary, God declares of the wicked, Ezek. xviii., 24–33, 10 and 19, "IN the sins that he hath sinned, IN them shall he die," and "if our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?" But "when he turns away from his wrong, and does that which is lawful and right, he shall live *thereby*."

The teachers of error say that the most abandoned wretch deserves severest endless torment, but by repentance in even the last week of his life he enters heaven.

Another is nurtured in the way of doing good, and from earliest childhood has heard and obeyed the sayings of Christ in works of love and mercy. He has been so instructed as to show his faith by his Christ-like works up to the week of his death. But in this last week, he sins in mortal offences, and dies impenitent and without hope. Now, errorists assign him to the "fire of endless indignation and pain! How unlike the Bible's is their decision? To each, the voice of God asserts that "the recompense of *a man's* hand shall be rendered unto him," that *each one* shall receive "ACCORDING *to that he hath done.*" "EVERY man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself *shall* be saved; yet so as by fire." 1st Cor., iii., 13–16. "He shall reward EVERY man ACCORDING to his works." Matt. xvi., 27. Now, there is no one so good but what there is some bad in him, and no one so bad but what there is some good in him; so that, if God is true to His word, *every one must* suffer pain as long as he sins, and loss equal to his misimproved time, while

every one, also, *shall* receive blessings according to his growth in Jesus' virtues and stature in heaven, according to what he becomes in the measure of Christ.

W. B. R.

Original.

VERY FORGETFUL!—VERY!

Can you tell me, Mr. Editor, why our endless misery friends are so forgetful? How can you account for the fact that they all have such poor memories? When they talk about politics or morals, they are generally consistent,—the Whig of yesterday is a Whig to-day; the Democrat of last night is a Democrat this morning; the preacher who told men to be good last Sunday, will tell them the same next Sunday. In these respects, then, they are like other people; but how their morals and creeds clash! The *doctrine* they advocate one day, they will forget when they are called upon to write an essay on goodness on the morrow. In the latter case they will write *truths* which sap the foundation of their own creeds. Take the following instance in illustration of what I have said: In the January number of "Sartain's Magazine," the Rev. Albert Barnes, of Philadelphia, has published an article entitled "The Announcement of the Angel to the Shepherds." He says, "the visits of angels to our world have been said to be 'few and far between.' Yet these dwellers in higher worlds *have* come down from time to time to earth. * * What is more natural than to suppose, that, as benevolent beings, they would feel a special interest in any manifestation of the character and purposes of the Deity, relating to the wretched, the sinful, and to those who are exposed to danger? * * And if in behalf of such sufferers and wanderers, there is any manifestation of kindness on the part of the Deity, and any service which they can render in executing his purposes of benevolence, it is to be presumed that they would be ready to show their interest in such a race." Now notice how Mr. Barnes concludes: "This is the characteristic of a holy mind—for it is their very nature to pity the wandering, to sympathise with those that *suffer*, and to hasten to the relief of those who are in danger. And this accords with all we know of angels." True, very true, Mr. Barnes; but if the *good*, those who have "holy minds," "sympathize with those that *suffer*" and "hasten to their relief," what will be the condition of the saints in heaven, when they, with their holy minds and sympathizing hearts, witness the *sufferings* of those they have known and loved here, in your imaginary endless hell? It is very evident that when Mr. B. wrote his essay, he *forgot* that he *preached* such a horrible creed. It will not obviate the difficulty to say that their natures will become so changed that they will look on the misery of their friends with perfect indifference; because, if so, they would not have "*holy minds*," and would, of course, be unfit for heaven. But Mr. B. says, the "characteristic of a holy mind is to sympathize with those that *suffer*." This being true, the inhabitants of heaven are eternally to sympathize with those who suffer endless misery, and of course their happiness will be imperfect, and their condition but little, if any, better than those doomed to endless pain! Away with such absurdities!

J. S.

P. S.—By the way, this spirit of forgetfulness was very forcibly illustrated in my controversy with Rev. E. Heiner, a few years ago. He stated in one of his lectures that "Universalism was a new doctrine, never known until 1818," and in his very next lecture, he gravely informed his hearers that "it was a very *old* doctrine, first preached by the serpent in the garden of Eden!" Is there no system that can be devised to strengthen the memories of such people?

J. S.

The above from Br. Shrigley has been on hand for a long time, but, for some reason, overlooked till now.

Original.

BLESSED ARE THE MERCIFUL.

BY LAURA EGGLESTON.

How beautiful and Godlike are the followers of the meek and compassionate Redeemer, that, in all their intercourse with their fellow beings, display in words and deeds, the sublime and heavenly spirit of forbearance and mercy! When slandered and ill-treated, to look on the aggressor with a generous eye, irradiated with the rays of pity and forgiveness! and imitate the blessed Savior, who, when he was reviled, reviled not again—to love and bless all, even an *enemy!* O! how little is the high behest of Immanuel fulfilled by those who profess to be his subjects exclusively! Instead of mildness and forbearance towards earth's frail and guilty ones, the unholy spirit of wrath and revenge is cherished; and the rod of castigation is used with unsparing hand, without the least design that the punishment should be emendatory: and the consequence is, the criminal is more hardened in his evil ways by the brutal treatment!

On Castigation's heavy rod,
"Reform!" let Mercy pen:
It will achieve a greater good,
Than force of million men!

Dear friends, remember, that the erring are still fellow creatures—fallen brothers! Oh treat them as such, and may they not be won? The spirit of Howard, or a Fry, respond yes. And our limited observation of human nature abundantly has taught us to render good for evil, if ye would conquer an enemy. Go to the lonely cell of the criminal, with love in thy eye, heaven in thy heart, and breathe in silvery tones of sympathy, and mercy; and thy mission is blest with the rich fruits of penitence and reform!!

The heart ye cannot steel,
In Mercy's field;
Love's weapon it will feel.
And surely yield!

Original.

SALVATION.

The great difficulty limitarians labor under, in my mind, is the true meaning of the words Salvation and Punishment, as used in the Scriptures. They seem to be imbued with the idea that the prominent meaning of the term Salvation implies escape from a place of endless punishment, called Hell. To escape this dire calamity, if their fabric is based in truth, would be truly, if not a great salvation, a lucky escape. I cannot bring my mind to believe that God, or the Divine Essence, ever built a dreadful Hell, and placed his stores of vengeance there. I do not believe that the Divine Essence ever had a particle of vengeance in His composition. At the same time I am perfectly satisfied that we cannot violate one of Nature's laws, or the laws of God, call them what you will—either moral or physical, without suffering the penalty of transgression.

As a body of Christians, I conceive we differ from all others as widely as the poles. It is of trifling importance to me whether the Virgin Mary was conceived in sin or not—whether the miracles were performed in violation of, or in accordance with the laws of Nature or of Nature's God. These, and many others of like import,

are to me as the idle wind, which I regard not; but the glorious faith we have embraced—that God will, in his own good time, make an end of sin, (the only enemy man has to contend with,) and bring in everlasting righteousness, which will, and must of consequence, confer happiness to all God's rational offspring, all into whom he has breathed the breath of life, is a faith as far transcending all others as light is superior to darkness, or as the sun in his meridian glory is superior to the murky glimmerings of a rush-light taper. Indeed, all comparisons fail in the faintest manner to portray the superiority of our faith over all others. How our Presbyterian brother, who appears from his letter to possess a large share of the milk of human kindness, can rejoice in the gloomy doctrine he professes to believe in, is beyond my comprehension. If he sincerely believes that the passage quoted by him, "*Many are called, but few are chosen,*" implies that only the *few* chosen will escape an endless Hell, I pity him from my inmost soul. Can it be possible that such a faith will allow a human being to enter into rest? I would not embrace such a faith if it were possible, if you would fill my house with silver and gold. The faith I rejoice in is, that the laws of God are all perfect, tending to the purification of the soul; that there is no pleasure in sin; that in obedience to the Divine requirements there is a pleasure that the world can neither give nor take away. I believe that through the weakness of human nature, we are too prone to give heed to the lying tempter, who continues to urge us to partake of the forbidden fruit, which, if indulged in, will assuredly lead to moral death; but resist the tempter, and the consequence is joy and peace. The self-execution of the laws of God is so apparent, that no one possessed of reasoning faculties can mistake them. Rewards and punishments are sure to follow obedience or disobedience. None can escape. But though we may wander from our Father's house, and endeavor to find nourishment in feeding upon husks, yet our Father's arms are always open, ready to receive the returning prodigal. J. T.

Original.

THE SPIRIT THEY ARE OF.

That a belief in the doctrine of Endless Misery hardens the heart, and divests it of its native sympathy, requires but little reflection and observation to prove. The conviction once established in the mind, that the Almighty will punish his disobedient children with torments which set the descriptive powers of even a Pollock at defiance, and what can we expect but that the believer in this sentiment would imitate, in his dealings with his fellow-creatures, the example of *his* Master, and manifest a spirit over the prospects of the final doom of the sinner, which would better befit a demon than a professed Christian?

Well, do we misrepresent our partialist friends, in the idea embraced in the above question? Let themselves answer. The "*Gospel Herald,*" a small monthly paper, just issued at Fort Plain, N. Y., and published by the Missionary Board of the F. E. Lutheran Synod, contains the following editorial: "Any *thrilling narration* of awakened or of convicted sinners, or of the triumphant demise of the saint, or of the *woful departure of sinners,* will be *gratefully* received, and *cordially* inserted." There, reader, you have it, in language deliberately penned by a man who, I believe, once "wrote a book"—a book, too, against the awful heresy of Universalism, but which has made little stir in the world, and gone into obscurity long before the profound author's wrath was cooled down, or the *ninety-ninth* edition of his bantling was exhausted. This author is prominently connected with the Gospel Herald, and the above quotation is probably a fair specimen of the "much thought, *great truths,* and *soul-stirring incidents*" of which this "little sheet" is to be the vehicle. D. F. Y.

Fort Plain, July 21, 1849.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, AUGUST 4, 1849.

ORIGIN OF SALVATION.

To whom or what shall we look for the salvation of man? There will be no dispute that all men are sinners, and all need to be saved. But whence springs our salvation? who is the source and origin of it? We shall be told that "our salvation had its origin in the unbounded love of Christ, who suffered and died in the room and stead of sinners, their guilt and punishment being imputed to him, and thereby he made a full and perfect satisfaction to the Father for all man's transgressions." This view, which has long been the popular one, it seems to us, places the origin of salvation rather in the justice, as it is called, of the Father, than in the love of Christ. It was this that called aloud for satisfaction—justice must and shall have its claim; there is no more love about it than there was in Shylock, when he demanded "the pound of flesh;" no more love in it than there is in the bosom of our neighbor who sues us at the law for some trespass or misdemeanor.

But setting aside this manifest defect in the proposition itself, look at the idea of sinners being obnoxious to the infinite penalties and demands of justice after it has been fully and perfectly satisfied, or in other words, holding the debtor in bonds after the "surety" has fully discharged the debt. Besides all this, we see no ground of gratitude to the Father on this scheme; it transfers it to the Son entirely.

If a culprit is pursued by a bailiff, having in his hand a death-warrant, and the offender is pardoned by the governor, to whom should the guilty man be grateful, the bailiff or the governor? The Father is represented as inexorable and unyielding justice must have its due, and the Son steps beneath the uplifted sword and it is bathed in his blood. Justice is satisfied, it has wreaked its vengeance. To whom then should the rescued rebel be grateful; to God or to Christ? Moreover, according to our idea of justice, it rewards the good and punishes the bad; but according to the proposition before us, justice punishes the innocent that the guilty may go clear!

Such is not the origin of our salvation; such views are at variance with the attributes and character of God, manifested in nature and revealed in his word. "God is love," and we regard him in this aspect as the author and originator of salvation. Instead of there being any change effected in God, or his justice being satisfied, the whole plan of redemption through Christ was the free and spontaneous act of divine love. The Father was not pacified by the death of Christ; but Jesus is the manifestation, the exhibition of the unpurchased grace and the unbought love of the Father of mercies. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for the ungodly." Rom. v. 8. The great truth that Christ lived, and suffered, and died, to commend and demonstrate the unequalled and unpurchased love of the Father to man, his lost sinful offspring, is as conspicuous in the Gospel teachings, as the sun in the heavens. The Scriptures direct us to the abounding grace, the great love of our heavenly Father as the source

and fountain of man's salvation. God never needed to be appeased, there was no necessity for a scheme by which to arouse or create the divine beneficence; but the Almighty saw and considered the sinfulness of his intelligent offspring; he saw and pitied their condition, and from the fulness of his love sent his Son to redeem and save them. With this view we perceive abundant reasons for the exercise of heartfelt gratitude to the Father of mercies. We behold "God in Christ reconciling the world unto himself;" we trace the salvation of our race to its origin, the Father, and because he is faithful; because he is unchangeable; because his purposes fail not, we feel that our redemption is as secure as the pillars of the eternal throne.

B. B. H.

JESUS THE SAVIOR OF ALL MEN.

Throughout the Scriptures Jesus is spoken of as having come into the world to save all men.

1. He is called the Savior of the world. "We have seen him ourselves and do know that this is indeed the Christ, the Savior of the world."

2. He was sent to be the Savior of all. "The Father sent the Son to be the Savior of the world."

3. He died in order to save all. "He gave himself a ransom for all, to be testified in due time."

4. He held all the offices which were requisite to save all. 1. He was a prophet, or teacher, and unfolded all truth. 2. He was a mediator to reconcile men to God. 3. He was an exemplar and exemplified his religion in his life. 4. He was a priest who made an atonement for sin; and by his death all sin should be taken away.

5. His salvation is of grace. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

6. His salvation is universal. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

O. A. S.

CHRIST'S COMMANDMENTS.

Jesus said to his disciples, "If ye love me keep my commandments." John xiv. 15. What were the commandments of Jesus? We do not suppose this declaration was intended to apply specially to the Decalogue, or ten commandments given by Moses, although Jesus recognized them as binding on him and others at that time. But these were not peculiarly *his* commands, but those of Moses. He says, "Keep *my* commandments."

There are some commandments peculiarly Christ's, especially the one mentioned in John xiii. 34: "A new commandment I give unto you, that ye love one another." The Gospel is a system of love. We are there taught that "he that loveth not, knoweth not God; for God is love;" and again, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" St. Paul tells us that all the law is fulfilled by love—this one word embraces the whole essence and spirit of the law. Rom. xiii. 8—10. And all the exhortations, precepts, teachings and commands of Jesus, it will be seen, run directly into this one great, leading *new commandment* of love one to another. See the whole of his inimitable and unparalleled sermon on the mount. The spirit of love—pure benevolence—breathes through the whole. He, therefore, who loves Christ loves his precepts—loves his commandments—and will keep them. Reader, do you love Christ? What evidence do you give that you love him? Do you keep his commandments, obey his precepts and follow his example?

D. S.

GOD'S OATH.

The prophet has recorded God's Oath as follows: "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear. Surely shall say, In the Lord have I righteousness and strength." Isa. xlv. 23, 24. Thus God has pledged his oath that eventually all shall bow to him—not in a servile sense nor unwillingly; for they are to swear that *in the Lord they have righteousness and strength.* Will they swear to a falsehood? If not, they will have righteousness and strength in the Lord. To deny this, is to deny the Oath of the Almighty.

Paul says, "God, willing to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." Heb. vi. 17, 18. Thus we see the promise and oath of God are both pledged for this glorious result; and by these two immutable things it is impossible for God to lie. Here, then, is the foundation of a sure hope for the final redemption of our whole race from sin and sorrow; and from this comes a "strong consolation" for all believers. Above all the afflictions and trials of life the benignity of God is seen; and the grand issue of his government shall be the destruction of evil, and the everlasting prevalence of holiness and happiness. What more can we ask or desire? God be praised for his great goodness, his precious promises—his sure Oath.

H. L.

PRINCE OF PEACE.

There have been many princes of War, but only one Prince of Peace in our world. This title most emphatically belongs to Jesus. His Gospel proclaims "Peace on earth, and good will to men." The afflicted, the bereaved, the mourning and sad, the poor, and distressed, and homeless, the sick and the dying, who can find peace nowhere else, find it in him. In him the weary and heavy laden find rest to their souls. The peace of God given in him passeth all understanding. Not only the trembling, sinking Peter, but the very winds and waves felt his peace-giving power. When about to leave the world, he said to his bereaved disciples, "Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

D. S.

THE BREAD OF GOD.

This is the significant and appropriate name which Jesus applied to himself and to his doctrines. A truer and more beautiful figure could hardly have been employed. He that is without Christ, destitute of faith in his name, and devoid of those virtues and emotions which he came to implant in the human soul, is as truly famishing, morally and spiritually, as he who is without literal bread. Is bread "the staff of life, physically? so is Christ the stay, and support, and food of the soul. Is bread fitted for the support of animal life? so is Christ the life of the spirit, the sustenance of the moral nature of man; do we live poorly and sparingly without good, wholesome bread, so is there an aching void in the heart of that man who is without Christ.

Why then should we spend our money or our time for that which is not bread, when we can partake of that of which if a men "eat he shall never hunger?" Why should we starve in sight and reach of our Father's house, where is bread enough and to spare? Why attempt to feed on husks and vanity, when we may partake of "the living Bread that came down from heaven, and giveth life unto the world." Let us say with the disciples of Jesus, "Lord, evermore give us this bread." Let our faith be strong and active in the Son, and we shall have life; let us love and obey Christ, and we shall be filled with the true bread; let us "eat that which is good, that our soul may delight itself in fatness." He that has Christ has the bread of God; he that has Christ may eat and live forever. To him the famine has no alarms, death no terrors; the pearly gates of immortality are open to his vision; he has partaken of the tree of life and he lives forever. B. B. H.

ANOTHER CONVERSION IN ENGLAND.

We return our thanks to the friend who sent us the following; by which it will be seen that another distinguished clergyman in Europe, is added to the number of believers in the world's salvation:

MESSRS HALLOCK & LYON:—Supposing anything relating to the further increase or spread of Universalism would be thankfully received by you, and duly printed in your valuable papers, I have cut the following notice concerning the conversion of a minister of great note, of Cheltenham, England, from the Bath Journal (English) paper, under date of June 2, 1849. By later advices I see he has Father Ballou's works, and maintains the views set forth in them. He is represented as a great Biblical scholar, possessing extraordinary powers as a preacher, and unusually respected and beloved as a private citizen. I have not as yet learned to what denomination he formerly belonged. But suffice it to say, he has rejected the horrid doctrine of endless misery. But for the notice itself.

Respectfully yours in the Truth.

Delhi, July 18, 1849. A. W. WEBB.

DISSENTER'S DIFFERENCES.—The breeze stirred up by the Cheltenham training School, which has lately been agitating the two sections of Churchmen, has scarcely subsided, when a squall arises among a portion of the dissenting community. Mr. John P. Ham, the officiating minister of Lodge-street chapel, has lately been propounding from his pulpit some opinions respecting the future destinies of man, in the course of which he is understood to have questioned the literal existence of a state of future punishment. These opinions, though held to be very consoling and very comforting by a majority of the congregation, have been pronounced heterodox by the Trustees of the chapel, who have conveyed an intimation to that effect to Mr. Ham. In accordance with that intimation Mr. Ham has resigned his situation rather than remain in the "house of bondage" as he calls his late chapel, and has engaged the Albert rooms, where he commenced preaching on Sunday morning, having been followed by about 400 individuals, including some of the deacons and many "heads," of his Lodge-street congregation.

THE PRACTICAL ELOCUTIONIST.

Such is the title of a work by Henry B. Maglathlin, A. M., published by Robert S. Davis, Boston. This is unquestionably one of the best books on Elocution that has ever been prepared. It professes to render the principles of Elocution easy of comprehension, and we think its professions are not false. Its rules are simple and precise. It has many of the best directions for the improvement of the voice that we have ever seen. We have been particularly pleased with its rules respecting articulation, accentation, pronunciation, emphasis, inflection, and pitch. It has rules for each element of oral expression. The work contains only 58 pages. It is highly recommended by some of the first teachers of New England.

FACTS FOR THE PEOPLE.

The Apostles of Jesus converted many to the truth of the Gospel; Paul especially was a powerful preacher, and John was called Boanerges, or son of thunder. Yet they never employed the word hell in all their preaching. Think of this. Think of the success which attended Paul's ministry, and yet he never used the word hell at all. Think of the great and far-reaching influence which his Epistles have had; think how frequently he speaks of the wickedness of ungodly men; how he warns and expostulates, and "ceases not to declare the whole counsel of God," and says not a word about hell!

We have heard the word hell used in a single prayer of modern days, seven times, and yet Paul did not employ it once in his fourteen Epistles. Let us hear no more boasting of Evangelical preaching, and powerful sermons, and Gospel efforts, till our ministers shall become as sparing of "hell and damnation" as Paul was. Let us hear no more hard speeches, and invidious sayings against heretics and heathens while pulpit declamation terrifies and scares the world with a word which Paul never wrote or uttered. B. B. H.

BR. J. M. AUSTIN'S REVIEW OF REV. J. S. BACKUS' WORK.

We have received a pamphlet of 142 pages, from the pen of Br. Austin, being a critical review of a work which some time since appeared in Auburn, by Rev. Mr. Backus, entitled "Universalism another Gospel, or J. M. Austin, vs. the Bible." This latter work was called forth by the publication of the discussion between Rev. Mr. Holmes and Br. Austin; which shows, as Br Austin well remarks, that they (Rev. Mr. B., and other clergymen associated with him in this matter,) are *dissatisfied* with the manner in which Mr. Holmes conducted his side of the discussion, and that they thought themselves capable of improving and strengthening it."

The pamphlet before us is an able review of the work which induced its publication, dissecting it with a master-hand, and clearly exposing many of its weaknesses, fallacies, misrepresentations, &c. Look at the following:

"In many instances Elder Backus, either willfully or ignorantly evades the point of the extract he quotes from my speeches, and introduces passages of Scripture which have not the slightest bearing or relevancy to the subject in hand. I will give a few samples of this kind of procedure.

On page 17, we find the following:

AUSTIN.—"Christ came to save men from sin, and not from punishment. (Debate, page 34.)

BIBLE.—"Jesus delivered us from wrath to come. (1 Thes. i. 10.)

The Elder well knows the position I maintained, was, that Christ came to save men frem *sin*, and not from the punishment of crimes already committed. The passage he quotes has no bearing against this point. It does not assert that Jesus delivers from wrath or punishment due *past* transgression. But he delivers from wrath to come, by saving from sin, which if committed, would justly incur and receive punishment. In no place does the Bible declare Christ came to save men from punishment justly due; but always insists he came to save them from sin.

AUSTIN.—"The atonement effected by Christ was not designed to save men from endless punishment." (Debate, page 536.)

BIBLE.—"From what then did he 'by his own blood obtain eternal redemption for us.' Heb. ix. 12. 'He became the author of eternal salvation unto all them that obey him.' Heb. v. 9. (Eternally saved from what?) 'How shall we escape if we neglect so great salvation.') Heb. ii. 3. Escape what? 'Escape the damnation of hell.' Matt. xxii. 33. 'Eternal damnation.'" (Mark iii. 29.) (Backus, page 21.)

Here is a precious specimen of cutting the Scriptures in pieces to patch up an old and tattered creed. He inquires from what did Christ obtain *eternal* redemption and *eternal* salvation?

I answer from sin, evil, temptation, and all the dire results which flow from them. In answer to the inquiry of the Apostle, "How shall we escape, if we neglect so great salvation?"—he says St. Paul means, How shall we escape "the damnation of hell," and "eternal damnation." This is a most wilful perversion of the Scriptures. St. Paul makes no such answers to his question. And the Elder is compelled falsely to put words in his mouth, to extort such a reply from him. St. Paul was addressing Jews, and the subject clearly shows that he spoke in reference to their peculiar condition as a nation. The salvation which he mentioned was a salvation from the destruction which was then impending over that wicked people, and which a few years afterwards came upon all of them who rejected Christianity."

Again, on page 68:

"AUSTIN.—The sufferings of Christ were not expiatory." (Debate, page 536.)

BIBLE.—"God has sent his Son to be the propitiation for our sins." (1 John iv 10.) (i. e. The atoning or expiatory sacrifice for our sins. See Webster.) (Backus, page 22.)

In the commendation of Elder Backus' book in the Northern Christrian Advocate, the above is the only extract quoted by the Methodist editor, as a specimen of the manner in which the Elder shows "the fallacy of Austin's statements." The brilliancy of intellect and depth of penetration exhibited by this editor, in supposing Elder Backus has exposed a fallacy in my assertion above given, can but excite the admiration of the community. Let us test this matter. To give the reader a full understanding of my meaning, which Elder Backus with his usual fairness, was very careful not to do, I will quote the entire sentence.

"The sufferings of Christ were not expiatory—they were not to screen men from the just punishment of their sins. It is the undivided testimony of the scriptures that each man must suffer for his sins in his own person. The sufferings of Christ were in the behalf of mankind, and not in their stead. He labored, suffered, died for us, as one friend or brother should suffer for another—for our benefit, our spiritual improvement, our permanent happiness. This great fact forms the most beautiful trait in the character of Jesus. Having thus suffered for us, he could with much propriety exhort us to imitate his example and be willing to labor and suffer for one another, if need be."

Does Elder Backus quote any passage of scripture which contradicts the view I have taken of the sufferings of Christ? Does he introduce a word from the sacred volume, which declares the sufferings of the Redeemer WERE *expiatory*, and *were* designed to screen men from the just punishment of their sins? The reader will see he does not. He simply quotes a *part* of 1 John iv. 10, the whole of which reads as follows: "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." "And *not* for ours ONLY," says the same Apostle, "but also for the sins of the WHOLE WORLD!" (1 John ii. 2.)

Are Elder Backus, his clerical assistants in this work, and the editor of the Methodist paper, all so ignorant of the scriptures, as to believe the Apostle used the word "propitiation" to teach the licentious doctrine, that Christ suffered to screen the wicked from the just punishment of their sins? Such seems to be their profound view. If it is correct, then their central doctrine of endless punishment, is false. For St. John declares that Christ is the propitiation "for the sins of the whole world"—i. e. according to their enlightened exegesis, he will screen *the whole world from the just punishment due their sins!*

Webster's definition of "propitiation," as used by the Apostle, is of no more value or weight, than that of any other scholar, educated in the belief of the common notions regarding the atonement. He gave the word a *sectarian*, and not the *New Testament* meaning. The word "propitiation" translated from "*ilasmos*," or "*ilasterion*," when used in reference to Christ, is a figurative expression, drawn from the "mercy-seat" of the ancient Jewish Temple, (see Heb. ix. 5,) signifying that *in* him, or *through* him, the creature will meet in harmony the Creator, and "the whole world," at length be brought to at-one-ment [atonement] or reconciliation with God. [See Holmes and Austin's Debate, page 534.

One of the peculiar beauties of Partialism is thus shown up on page 71:

Elder Backus does not deny that modern *orthodoxy* condemns to an endless hell, every good, benevolent, honest man on earth, who cannot adopt its tenets. Moreover I ask every fair-minded reader, what he thinks of a system of religion, which thrusts such men down to eternal suffering, while it promises salvation to every rogue, and infamous wretch, who will believe its doctrines, and at the close of life, join a partialist church!

Br. Austin concludes as follows:

"In conclusion I would inform Elder Backus, and the clergymen who have assisted and encouraged him in the publication of his book, that their labor has been in vain. The doctrine of God's impartial grace, revealed in the scriptures, and proclaiming the ultimate and triumphant success of Christ in executing the great scheme of the world's redemption, cannot be retarded in its progress a moment, by an attack of this description. As in all previous attempts, this effort to overthrow that doctrine, will but strengthen it. For while it is not possible that book can have the slightest influence in weakening the faith of one intelligent Universalist, it must tend to lead others to inquiries which will result in elevating them to more enlarged views of God and Christ, and the salvation prepared for a race, all equally theirs by creation and redemption.

Elder Backus and the gentlemen who have aided him in the issuing of his book, are at liberty to pursue such course towards the Gospel of Universal Salvation as they think proper. They can oppose it singly, as heretofore, or they can "bury the hatchet" they have so freely used in contentions between their own sects, and combine their forces, as in the present instance. In either case, their efforts will be totally fruitless. They may depend upon it in this particular they are fighting against God, and all their works in such a direction will come to nought! The doctrine of the reconciliation of all souls to God, will stand despite all their efforts, and diffuse its heavenly influences abroad in the world, when the creeds they now labor so zealously to sustain, will long have passed away from among men, amid the receding shadows of the dark and ignorant ages in which they originated.

I cherish no enmity towards these gentlemen. Most freely do I forgive them the injury which they have attempted to inflict on me, and as I sincerely believe, on the cause of true and enlightened Christianity. My prayer to heaven is that they may be converted to the truth as it is in Christ Jesus, and allow its spirit of charity and good will to be manifested in their daily walk. And may the time speedily arrive when sectarism, and bigotry, and spiritual pride and exclusiveness, shall depart from professing christians, and all sects, and all hearts be united in one common bond of Love."

CERTIFICATE OF FATHER BALLOU.

We most cheerfully insert the following from Father Hosea Ballou, in justice to Br. I. D. Williamson and the cause of truth. Father B. would never be suspected, by those who know him, of an intentional wrong to any one. He received, as he says, what he published, from others; and he thought at the time that circumstances required its publication. We are heartily glad that Father B. is now enabled to remove the imputation under which Br. W. has rested, and that so kind and Christian a note is placed before our readers, setting the whole matter in its true light.

"I hereby certify, that I have reason to believe that what I published in the Trumpet and Universalist Magazine, some six years ago, unfavorable to the moral character of Rev. I. D. Williamson, was incorrect, and not reliable, as it was, by me, received from others. Circumstances which have since occurred, I think, fully justify me in this conclusion, and as I now hold this brother in cordial fellowship, and have confidence in his forgiving me any wrong I may have done him unintentionally, I hereby set my name to this certificate. HOSEA BALLOU.

Boston, July 20, 1849."

THE KNICKERBOCKER, for July, Prince as ever of the Monthlies, and full of wit and good sence, worthy every body's reading.

The Steamer Governor Boggs struck the wreck of one of the steamers recently burned in St. Louis, and immediately sunk.

LITTLEJOHN.

The name of this man stands among the great revivalists of America. His fame was once as wide-spread as that of Finney, Beman, Knapp, Maffit, and E. N. Johnson. Those among whom he labored were for a long time aware of his infamous character, but they concealed his iniquities because he was a successful revival preacher. At length his conduct became so notorious, that he was brought before a justice, on the charge of committing a rape upon a colored girl. The charge was not sustained, though the justice declared that he believed him guilty of seduction. Soon after, he was arraigned by the Presbytery to which he belonged, and deposed from the ministry. By the following, which appeared in the Western Olive Branch, we learn that he recently died in the Ohio Penitentiary:

"*Sad End of the Wicked.*—That noted revivalist, Littlejohn, who was the means of converting thousands to the God of Partialism, died, a few months since, *in the Ohio Penitentiary*. He went there with the assumed name of Hamilton, but confessed, just before his death, that he was none other than the celebrated Littlejohn of revivalist memory.

He stated that he had led a very bad life, had been a very wicked man; but felt that he had sincerely repented, and believed that he should go safe to heaven."

How true it is, that God judgeth in the earth. Notwithstanding all that Littlejohn preached about the pleasant ways of sin, he found that the curse of God resteth upon the wicked. He has gone to the grave in infamy, like his brother, E. N. Johnson, who died a year or two since, a miserable, and degraded, and forsaken man. Both of these men were great enemies of Universalism.

HELL-FIRE IS THE ARTICLE.

The Methodists have long been famous for dealing in the terrors of hell. Their ministers are generally coarse and uneducated men, who have zeal without knowledge. The following anecdote is in keeping with the character of many of them:

"*A Good One.*—Some years since, a North Carolina lawyer, yet living, undertook to convince a Methodist preacher of some celebrity, that his manner of preaching in threatening his auditors with *damnation* was injudicious; and that arguments and exhortations of a milder character would be more successful. After listening patiently, the preacher replied: 'My friend! you are mistaken. Sin is a terrapin—you may exhort, even kick him, and he will not move, but merely draw his head within his shell, and your labor is lost; but place a *coal of fire* on his back, and he travels. *Hell-fire is the article!*'"

ABBOTT'S HISTORIES.

The Harpers are publishing a series of histories of Kings and Queens, from the pen of Jacob Abbott, designed for young people. He is a writer of great merit, and, we think, has no equal in this department of literature. He studies well his subjects, and presents, in a brief space and in an interesting style, all the principal traits in the characters and lives of those whose history he writes. We have before us the following from his pen, which we have read with great pleasure:—

QUEEN ELIZABETH.—In this we have an account of Elizabeth's mother; the childhood of Elizabeth; a sketch of the character and life of Lady Jane Grey; the marriage of the Queen to a Spanish Prince; her imprisonment in the Tower; her accession to the throne; the war in Scotland during her reign; her love; her personal character; an account of the life and death of the Earl of Essex, and of the death of Elizabeth. This is an intensely interesting history; full of striking events. Elizabeth was cold-hearted, and her character has excited but little commendation. She deserved all the reproaches which have been cast upon her. The work is enriched by nineteen handsome engravings.

THE CHRISTIAN EXAMINER.

The July number of this Quarterly has been received. This is the first issue under the editorial charge of Revs. G. Putnam and G. B. Ellis. The most valuable article is from the pen of Dr. Gannett. With the most of it we have been highly gratified. It is a thorough antidote against the absurd idea that Christians do not need a theology. This for a long period has been the cry among many Unitarians; and the Universalists have had a few who have, like parrots, echoed the cry. Don't preach theology; we don't want theology; theology is hateful, a hindrance to spiritual growth, a fetter to the free mind;—this has been the sing-song for several years. We are glad that Dr. Gannett has spoken upon the subject. He is entitled to the thanks of all, and has done much to wipe off the stain his denomination had received by giving currency to the error which he has refuted. We intend to publish a portion of his article.

Dr. Peabody's article on the Literature of Fugitive Slaves, is full of interest. We have read it with the highest satisfaction. The article on Protestantism in France is able and instructive. In claiming M. Coquerel as a Unitarian, the writer omitted to say, and also a Universalist. He follows his reasoning to its legitimate conclusion. The other articles are good. Francis & Co., Broadway, Agents.

BRAZER'S SERMONS.

Crosby & Nichols, of Boston, have published a volume of Sermons, from the pen of the late John Brazer, D. D., pastor of the North Society in Salem, Mass. The volume also contains a brief memoir of the author. Before his settlement as a minister, Mr. Brazer was Professor in the Latin Department of Cambridge College, and had the reputation of being a highly accomplished scholar. He remained with his society until his death, a period of twenty-six years. His sermons are, emphatically, Unitarian sermons. They are Unitarian in doctrine, in style, and in spirit. They are not strong in argument, nor comprehensive in their range of thought. Like most Unitarian sermons, they are deficient in spiritual power and in earnest devotion. They point out the way of duty, but lack that divine energy which will transform the soul into the image of God; they call men to holiness, but are wanting in the power to make them holy. The reason is, there is no grace in Unitarianism; it robs the cross of its power, and the Savior of his chief glory. According to Unitarianism, Jesus is a mere teacher—simply an educator. The best production in the volume before us is on the Authority of Christ. There is, in this, much vigor of thought and power of argument. We regard it as one of the best productions which the absurdities of Rationalism have called forth. Its statements are distinct, and its reasoning is conclusive. It is worth the price of the volume. It shows that Christ claimed to speak on the delegated authority, and by the direct inspiration of Almighty God; that he appealed to his miracles as proof of his authority; and that, if his claim was false, he was the greatest deceiver that ever lived. Next to this discourse, in merit and value, we should place the one on the Efficacy of Prayer. It is one of the best and most satisfactory essays on this subject that we have ever seen. Francis & Co., Broadway, have the work for sale.

O. A. S.

NEW CHURCHES IN ILLINOIS.

We learn from the New Covenant that there are two new Churches soon to be dedicated to God the Universal Father, in the above State. One in New Boston, Mercer, Co., to be dedicated in September; the other in Jacksonville, purchased of the Presbyterians, and now being renovated and improved, to be ready for dedication in August.

THE MASSACHUSETTS QUARTERLY REVIEW.

This is a neatly printed Review of 125 pages, published by Coolidge & Wiley, of Boston. Its editor, Rev. Theodore Parker, has obtained a wide celebrity, for his advocacy of German Rationalism. He is the author of a work entitled "A Discourse on Religion." He is also the author of quite a number of sermons. He is a man of extensive reading, a bold and vigorous writer, and a popular preacher. He is not, however, an original or a profound reasoner. He has more flippancy than logic, more rhetoric than good sense. He has assailed the supernaturalism of the Bible with a wanton hand, and exulted with irreverent mirth, when he could excite against it a sneer, or say anything to bring it into contempt. In preaching he takes his texts from the Bible, though he denies that it is inspired any more than Milton's Paradise Lost. The June number of his Quarterly contains three articles: "The Methodology of Magnetism," "The Ocean," and "Macaulay's History." The first is a very learned article on Mesmerism, and well worth reading. The second article has but little merit. The third is one of the best reviews which we have seen of Macaulay. It extols the work highly, and regards it as a production of great merit. This article is ably written. Besides these three articles, the number contains several short reviews and notices, some of which are ordinary. They want freshness and point.

This Review may be called the organ of the Rationalists in New England. On this account it is a work of much interest to clergymen; for it is well that they should be informed in regard to all the movements of that party, that they may be ready to meet them in their attacks upon the Bible.

THE NATIONAL SPEAKER.

This work contains exercises, original and selected, in prose, poetry, and dialogue, for declamation and recitations. The first fifty-eight pages are the same as the Practical Elocutionist. The remainder of the work is filled with articles in prose and poetry. The selections are admirable. They are elegantly written, correct in sentiment, and on subjects calculated to instruct and improve the scholar. We know of no book designed for the use of schools better fitted for its object than this. It is a modern book; and in its pieces there is a freshness and life which will commend them to the young.

The author, Mr. Maglathlin, is an accomplished scholar, and has had much experience as a teacher. His work meets with great favor, and is destined to find its way into most of our public schools. It contains 324 pages. Publishers, Robert S. Davis, Boston; G. F. Coolidge & Brother, N. Y., and Huntington & Savage, Philadelphia.

FIRST UNIVERSALIST CHURCH, CINCINNATI.

The Star in the West informs us that this Churchhas been thoroughly renovated and much improved in appearance, and that it was re-opened on the 15th ult. under very favorable circumstances, Br. Jewell, the faithful pastor of the Society officiating on the occasion. We are happy to learn that but few of our friends in Cincinnati have fallen victims to the prevailing epidemic.

GALLIPOLIS, IND.

We see in the last "Star" a letter from Br. Craven, of this place, in which he speaks of our cause as very prosperous there.

He says, "Our congregations are larger than any others in the place, with perhaps one exception. At present I preach here but twice in each month; but another year, should I remain, I hope to preach here every Sabbath. The congregation is, abundantly able to sustain preaching all the time—much more able than many congregations that do have constant preaching.

The following favorable notice of the New work, "Memoir of Mrs. Mayo," appeared in a late No. of "the Christian Inquirer," Rev. W. H. Bellows' paper of this city.

SELECTIONS FROM THE WRITINGS OF MRS. SARAH EDGERTON MAYO. With a Memoir, by the Husband, Boston, 1849.

This volume has great interest and value alike from the intrinsic worth of the contents and from the personal character and relations of the subject of the Memoir and author of the Selections. Most of the articles of prose and poetry had appeared in the "Rose of Sharon," or other periodicals, and not a few of them are well known and well worn gems of our popular literature. This collection, however, gives a new idea of the vivacity and compass of Mrs. Mayo's mind, and in connection with the Memoir, forms a volume which will be much read, not merely by a large circle of personal friends, but by all lovers of free thought, and pure and earnest feeling.

The Memoir is written with great simplicity and directness of purpose, and with remarkable freedom from the too common feelings of biographers of near and dear friends. Many excellent persons have been sunk into the deepest oblivion by the determination of some over-partial and prolix friend to lade their memory with an enormous burden of verbiage. Mr. Mayo has embalmed the name of his gifted wife in an urn whose simple beauty is in perfect harmony with her own pure taste, and placed it upon a monument fitly chosen from the polished stones of her own workmanship.

We are pleased to see the gradual progress of her mind from her early and limited means of study to the enlarged opportunities of communing with the best authors, whose society and books were so highly prized and faithfully used during her later years. If Mrs. Mayo enjoyed, among other favorite authors of Europe and this country, the writings of our honored brethren Martineau and Channing, as the Memoir assures us, we feel very certain that she will add one to the many influences that are drawing two important denominations into friendly acquaintance, and that no candid mind will disparage the brotherhood of Christians, to which she has been such an ornament.

MINUTES OF THE ALLEGANY ASSOCIATION, FOR 1849.

Met at Rushford June 27th. Br. W. Thirds, Moderator and Br. B. Hunt, Clerk. United in prayer with Br. Sawyer.

Reports: Committee of Discipline—no complaint. Committee on Fellowship and Ordination, that Br. J. C. Sawyer had applied for ordination. Voted that Ordination be conferred on Br. Sawyer, at any time and place he may choose.

Appointed Brs. C. B. Clark of Phillip's Creek, C. G. Leavens of Rushford, and S. Wilson of Belfast, a Committee of Discipline for the ensuing year. Appointed Brs. A. Kelsey of Nunda, B. Hunt of Rushford, and Anthony Barney of Independence, a Committee on Fellowship and Ordination. Appointed Brs. I. B. Sharp and B. Hunt, (clerical) and Brs. Wm. Thirds, and S. Wilson, (lay) Delegates to represent this Association at the next State Convention.

Voted, To hold the next Session of this body in Cuba. Br. Kelsey was appointed to preach the Occasional Sermon at the next meeting of this Association.

Voted, That the Clerk prepare the minutes for publication. Adjourned.

B. HUNT, Standing Clerk.

WM. THIRDS, Moderator.

REMARKS.—Six excellent sermons were preached during this Session, by Brs. J. C. Sawyer, I. George, O. B. Clark, A. Kelsey, S. Goff, and B. F. Gibbs. The weather was fair, the congregation very large, the singing good; and, on the whole, we enjoyed a spiritual feast—a most excellent and happy meeting

B. HUNT, S. Clerk.

William Briston has been convicted of the murder of Edward Harris, at Baltimore, and sentenced to be hanged.

A. G. FAY'S PENCILS.

A. G. Fay, Esq., of Concord, Mass., is the Manufacturer of graduated drawing, flat, writing and carpenters' pencils, which are taking the lead of all other pencils now in the market. They received the first premium of a silver medal at the Franklin Institute in Philadelphia in 1848. The Committee in their report say they "are a superior article; the lead is very fine, the color good, and manufactured in a first rate manner through out. The pencils which obtained this premium and commendation, were not made for examination, but were sent in from a lot on sale at Philadelphia. We have used them and found them much superior to any other article that we ever saw. The Scientific American pronounces them inferior to none. Inquire for A. G. Fay's Graphite Pencils.

UNION MAGAZINE.—We have just received this number for August; and an elegant one it is. By some mistake, we have received none since May, to our great regret, and hence cannot say what its past character has been; only from the known reputation of editors and proprietors, we know it could not be otherwise than excellent. The present number among other excellencies, has a very correct likeness of Father Mathew, so perfectly life-like as to give an exact idea of the person of the great Temperance apostle. The other engravings and mezzotints, as well as the literary parts are in keeping. Every family, especially where there are daughters should have a copy.

MERRY'S MUSEUM.

The August No. of this sprightly little monthly is already received at our office filled as usual with a rich variety of reading for boys and girls. One prominent excellence of this publication is the peculiar manner in which sound, useful instruction is blended with amusement. It happily amuses, while it teaches, and it preserves a good moral tone, while it encourages pleasantry and cheerfulness. The Editor is S. C. Goodrich, long known as the friend and teacher of youth, and it is printed at 149 Nassau-street in good style y D. McDonald, & Co.

PARTICULAR NOTICE.—Persons having any or all of the following Nos. of the *Ambasador* 1st Vol. not wanted by them will greatly oblige us by returning them to this office; we will make a liberal compensation for them in Tracts or pamphlets, 8, 22, 24, 25, 26, 30, 31, 32, 33, 36.

Miscellaneous Department.

Original.

THE HOME OF POETRY.

BY A. A. MORTON.

"Poetry is not confined to books;
For the creative spirit which thou seekest
Is in thee, and about thee, yea, it hath
God's every whereness." FESTUS.

No! not to the page of the gilded book
Is the spirit of song confined:
Not round the gushings of Poesy there
Are all of its mysteries twined.

You may gaze thereon, yet find but the track
Which its beauteous wing hath traced;
Or a glowing pearl from its noble brow,
By a sorrowing breath displaced.

There is not a spot on this circling earth,
That Poetry frequenteth not;
It floateth forth on the quivering air,
And dwells in the floweret's cup.

The rainbow that glows on the azure sky,
But the hem of its mantle is;
And the sunbeams unfurl their golden plumes,
Where its incense offerings rise.

It fringeth the radiant stars that shine
Through the veil of the distant blue;
And twines its tresses, and bathes its cheek
In the sunset's roseate hue.

It sails on the billow, floats on the wave,
Or glides o'er the silvery lake;
And the clouds that sleep by the rising sun,
At its mystic whisperings wake,

But most in the depths of immortal mind
Is the spirit thou seekest found;
For there, smiling out through eternity,
Does the voice of Poetry sound.

Original.

A FRAGMENT.

BY LAURA EGGLESTON.

Brilliant was the evening,—the glorious king of day had shed his departing glories on the lofty mountain's brow, emerald landscape, and murmuring river; and sank with his violet banner to his sombre couch, in the occidental isles of darkness. The gentle south gales, arising from the Naiad's mossy beds, swept the clover vales, and softly serenaded the rose-scented walks of Flora; and ever and anon, breathed low, spirit numbers around the lowly halls of green, in yon lone Cemetery, where quietly slumbered earth's fair and beautiful ones, to wake not, until the trump of God shall rend the marble vaults of the dead. The grey pennon of twilight imperceptibly unfurled its dense folds over the altar of earth and the pearly dew descended sparkling from the sapphire urn of eve. * * *

Beneath the perfumed veil of dew,
The Rose and Lily slept serene;
While round the brilliant fire-fly flew,
Attendant on the fairy queen
Deep silence mystic finger lay,
Upon the loud diurnal keys,
And nought was heard, save zephyrs play,
With wavelets bright, and trembling leaves.

We sat by our casement, and delightfully mused long on the lovely twilight drama abroad. The mild lunal empress was out, in her oriental blue halls, with her astral retinue; silvering a snowy bank of clouds in her track. A holy spell seemed thrown over our mundane home and all nature in living lines of glory, proclaimed a God!

EVIL SURMISINGS.

And what are evil surmisings? The Apostle Paul classes them with pride, ignorance, envy, strife, railing, perverse disputings of men of corrupt minds and such like. This is placing them in bad company, where they properly belong. A "surmise" is a suspicion, an imagination that something may be wrong of which there is no evidence at all, or none which warrants the suspicion. An "evil surmise" is an injurious and unwarranted suspicion, which one person harbors toward another. He *may* be censurable, but there is no evidence that he is; and oftimes a little inquiry and a little charity, would satisfy the surmiser that he has no ground of suspicion.

The observations of a pretty long life have satisfied me that these evil surmisings are fraught with infinite mischief, in neighborhoods and larger communities. As such, all persons ought to be put on their guard against indulging them; and the grievous wrong of cherishing them, ought to be placed in its true light. It is a dictate of common justice, as well as of Scripture, that in judging of other men's characters we should put the most favorable construction upon their actions which the circumstances of the case will allow. We all hold them bound to do so by us; and the golden rule binds us, just as strong as it does them. Instead of giving place to evil surmisings, to injurious suspicions concerning others, we are religiously bound to execise that charity of the *thirteenth* of Corinthians, which "hopeth all things and believeth all things." It is often, if not always, as sinful and malignant, to cherish suspicions against a man, as it is to speak evil of him without cause; as it is to slander him. The wrong, the mischief, is not the less because the venom works secretly. It may rankle as deeply in the heart of the surmiser, and in the end be as destructive of all confidence and good neighborhood.

Mr. A., being of a jealous disposition, imagines that his neighbor, Mr. B. is not friendly to him. By putting things together, which perhaps have no connection but in his evil surmisings, he persuades himself that Mr. B. is secretly trying to undermine or injure him and his family, in some other way. The more he broods over it, the stronger do his suspicions become, till every word and action which can possibly be seized upon, goes to confirm them. Mr. B. is undoubtedly his enemy and not to be trusted. To be sure there is no evidence of it, but his evil surmisings have supplied the deficiency. Now, if instead of entertaining them, he would put the most favorable construction upon his neighbor's intentions, all his suspicions would perhaps be allayed at once. Or if not, by just going to him, and frankly asking for an explanation, he might be perfectly satisfied in five minutes.

So Mrs. C. imagines that Mrs. D. in the next house slights her, and purposely shuns her society, when such a thought never entered into the heart of Mrs. D. It is an evil surmising which ought never to have been given place to, "no not for an hour." And so I might go on to the end of the alphabet. There is no estimating the evils which grow out of groundless suspicions, which often lurk in half the families of a populous neighborhood. There are surmises and counter surmises without number, which where they are indulged, inevitably ripen into strife, evil speaking, and the indulgence of all those jealousies and evil passions which destroy the peace of society. So long as men are disposed to think well of one another, and look upon the favorable side, they can hardly fail of dwelling together in harmony; but as soon as ever they "give place to the devil," by indulging in evil surmises, trouble and open discord are sure to follow. This is true, not only in the social relations of life, but in religion, in politics, and in all other relations. O when will men be governed by the spirit of the gospel? When will their minds be imbued with that charity which "suffereth long and is kind, which envieth not, which seeketh not her own, which believeth all things, hopeth all things, and never faileth."

It is a righteous retribution, that evil surmisings torment those who indulge them, as much as they wrong those towards whom they are indulged. I hold it impossible, that any person can be happy, can enjoy a quiet and peaceful state of mind, who is jealous, who is suspicious of his neighbors, without proof. It is an uncomfortable feeling. It sours and irritates the temper. It stirs up the bile. The evil surmiser may not know what the matter is, but he really makes himself unhappy, and till he learns to look upon others with charitable eye, he will be. "Can a man take coals of fire in his bosom and not be burned?"

And one thing more, a person who indulges himself in evil surmisings, who is suspicious of every body, and ready to ascribe sinister designs and motives to his neighbors, lays himself open to the retort, which may have as much truth as severity in it, "You judge others by yourself." "How could you, without a particle of evidence, suspect me of such a thing, if you was not conscious of being chargeable with something equally dishonest or dishonorable yourself?"

As we would be judged by the golden rule, as we value the rights of others, and our own peace of mind, let us put all these *evil surmisings* far from us. The moment they tempt us to harbor them, let us chase them away.

N. Y. Observer.

A STORM IN THE POLAR SEA.

One of the grandest scenes that can be witnessed in this world, is a storm in the Polar Sea, and the collision of the mountain icebergs which tower in some instances several hundred feet above the level of the sea. The ocean violently agitated, is at all times a sublime and awful sight; but when, in addition, it encounters immense masses, which it has set in motion with violence equal to its own, its effect is prodigiously increased. At one moment, says Beechey, in his "Voyage towards the North Pole," it bursts upon the icy fragments, and hurries them many feet beneath its waves; and the next, as the buoyancy of the depressed body struggles for the re-ascendency, the water rushes in foaming cataracts over its edges, whilst every individual mass, rocking and laboring on its bed, grinds against and contends with its opponent, until one is either split with the shock or is upheaved upon the surface of the other. Nor is this collision confined to any particular spot but is going on as far as the sight can reach, and when, from this convulsive scene below, the eye is turned to the extraordinary appearance of the sky above, where the unnatural clearness of a calm and silvery atmosphere presents itself, bounded by a dark hard line of stormy clouds, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholder.—[Sailors Magazine.

A GOOD JOKE.

A pretty good joke occurred to a friend of ours the other day, which is worth relating. Having heard of the Gutta Percha Soles, and their being impervious to dampness or water, he had them placed on a pair of boots, and found that they realized all that he anticipated. Unfortunately for our friend he had formed a habit of placing his feet in close proximity to a fire whenever he had been in the street, and on going into his office on the day in question, he unconsciously in accordance with his custom, opened the stove door thereof, and very leisurely engaged himself in devouring an apple. After having remained for a few moments, he placed his feet upon the floor, and closing the stove door he rose from his chair, when lo and behold he was fast to the floor, his Gutta Percha having in consequence of the sudden transition from the heat of the fire, (which had softenened like jelly,) to the cool floor become as if it were congealed thereto. Here he was a fix. What was to be done? At no loss for an experiment he quietly withdrew his feet from the boots, they remained in *statu quo*, and placing the shovel in the stove heated it to a sufficient degree, and running it between the soles and the floor, he soon relieved them from their *fixed* determination to re-

main, *minus* a portion of the Gutta Percha. Our friend, we imagine, will be more careful in future.—[Albany Express.

Youth's Department.

JAMES LUMBARD, EDITOR.

Selected.

TO A DEPARTED SISTER.

BY L. A. MILLER.

Sweet sister! has thy last "FAREWELL!" been given—
Thine eyes closed evermore on scenes of earth!
Oh! has thy spirit, from its clay, been riven,
And ushered to its new and heavenly birth!

I cannot, dear one, stay the scalding tear,
That falls, unbidden, down my burning cheek:
My stifling sobs wake not thy slumbering ear—
Thy lips move not, even when I kindly speak.

And must those hands, clasped on that silent breast—
That cold and lifeless, but endeared form,—
And those pale cheeks, that oft my lips have pressed,
Lie in the grave and feed the revelling worm?

E'en so: those eyes no more on me will beam,
Or round those lips, smiles of affection wreathe:
And thy loved voice, that pleased on every theme,
I hear no more my name, with fondness, breathe.

Those hours of peace and joy flowed smoothly by—
No ruffling breeze their placid current felt;
And smiled the sun along the unclouded sky,
As gladly in each other's heart we dwelt.

Thy smiles oft met and welcomed my return
As homeward from my daily task I came;
And now, as memory paints the scene, doth burn
Anew, affection's bright, undying flame.

No more, when night hath dropped her curtain round,
And countless gems hang twinkling in the sky,
Shall we beside that nightly glass be found,
Heaven's glories searching with enraptured eye.

Thy words then fell like music on mine ear,
As oft new beauties rose upon thy sight.
That voice, so earnest, still I seem to hear,
Describing scenes that thrilled thee with delight.

Thy heart would e'er to kindly feelings yield;
And as thine eye those starry wonders scanned,
Thy lips would bid ME view each brilliant field,
Whose smiling gems proclaimed their Author's hand.

Those days are past—those moon lit nights have flown,
And shines that changing orb no more for thee.
Nor vale, or mountain-shade, or shining cone,
Of that bright sphere, thine eyes again shall see.

Kind sister! ne'er shall I that night forget,
When, timidly, thy footsteps waked my sleep,
And by my bedside, with thine eyes tear-wet,
"*Forgive me!*" trembled on thy whispering lip.

I dwelt not, loved one, on thy hasty word
That then so pained thy young and tender heart.
The mutual kiss—the mutual pardon heard,
And the "*Good Night!*" their soothing balm impart.

My heart doth bleed, and drops the bitter tear,
As words of mine, not deemed by *thee* unkind,
(For seldom seemed they harsh to thy kind ear,)
On memory's page in glaring lines I find.

If round my path of sunshine, clouds and care,
Thou lingerest now—my guardian angel still;
O mayst thou hear me, humbled, breathe this prayer—
That contrite tears may meet thy pard'ning smile!

And may all those whose friendship blends with mine,
See me strew flowers along their path till death;
And that kind heart, whose tendrils now entwine
My own, ne'er feel from me a blighting breath.

Blest sister! art thou chanting now, the song
Kind angels murmured in the dying ear?
And dost thou wear 'midst that rejoicing throng,
The "crown of glory" seen but dimly here?

May I so keep that peaceful realm in view,
That I shall win, like thee, the immortal prize;
And when these earthly scenes I bid adieu,
To THEE may angels bear me through the skies.

Woodstock, Vt., June, 1849.

A CHAPTER ON BABIES.

Betsey Blake, a pleasant correspondent of the Home Journal, has recently paid a visit to the Shakers, where she was well pleased with everything except the absence of babies. Hear her eloquence and mourn ye bachelors over the blessings you are deprived of.

They don't use any noise excepting Sunday, and for a little time I liked the plan. But oh, Mr. Morris and Willis, if people could live a great while without some noises, say hand organs and crackers, and be very happy, yet think of a beautiful green hill, covered with white houses and perhaps two hundred people in them, and not the sound of a baby! Not a cry, not a laugh, not a crow, not a first 'Mama!' Every house shining and clean inside and out—and not the mark of a little soiled hand on the door, or a sign of a baby shoe and stocking on the varnished floor! Oh! I couldn't have staid a week with those grown up men and women, without feeling that I'd lost that something, that through a baby keeps us in the sight of heaven. To be sure they have forty children there, but the girls are all kept in one house by themselves and the boys in another. Of course there is'nt a baby among them, and then, too, I wanted them mixed in among the sisters and brethren, like leaven to the whole lump. Oh, how I should like to have seen the leaven working in those nice houses that looked as if kept for a show. But then I don't know as it would have made much difference, for the children even seem to make no use of noise excepting when they're singing and dancing in their religious way. I thought if I ever got back to Boston I wouldn't be tired of noise very soon, but should insist upon being contented even if the babies should all get crying at once.

She found so many things of an agreeable nature among the Shakers, that for a time she thought life might be tolerable among them. 'But all at once,' she says:

I looked back with my mind to Boston, where I'm living with my dear brother Charles for a little while (Charles isn't a Shaker, so he approves of getting married,) and there I saw a little crib with a curly head peeping out, and a little voice, like a soft music box, crowing for me. Oh! the poetry couldn't tempt me any more then—the naughty world couldn't be so very naughty while it had 'of such is the kingdom of Heaven,' in it.

I wish that mothers who get tired of their babies and make dreadful complaints about their noise and pulling things about, would go to Canterbury for a week—I'm sure they'd be cured of their ingratitude and hurry back to them with just as much delight as was felt at sight of the two pets of Charley's, by BETSEY BLAKE.

THE MISCHIEVOUS BOY.

BY ISAAC T. HOPPER.

I resided in Philadelphia in the vicinity of a market. One evening, as I was quietly sitting with my family, I heard a loud rap at my front door. I immediately went to the door, and was surprised, on opening it, to find no one there. I shut the door, and turned to go to the parlor. I had hardly proceeded a yard before, rap, rap, went the knocker again. I hastily opened the door, but no one was to be seen. I concluded that some mischievous boy was disposed to have a little sport at my expense, but as I was not willing to be annoyed with mischief, I shut the door and kept hold of it. Very soon the raps were repeated. I suddenly opened the door; but nobody was to be seen. The evening was dark, and as I stood in the door the raps were renewed for a few seconds. I stood in astonishment; but upon putting my hand upon the knocker, the mystery was unravelled. I found a string tied to it, and my little persecutor was standing behind one of the pillars of the Market with one end in his hand, operating upon my knocker at his pleasure. I closed the door and went out a back way, passed down the street on the foot-way till I got some distance below the lad, when I turned and came up behind him, and took hold of his arm. He was very much alarmed and began to entreat me to let him go, when the following dialogue took place:

'Well, my lad, thou art amusing thyself at my expense. I want thee to go home with me.'

'Oh, you are going to whip me; please let me go, and I will never do so again.'

'I will not whip thee, but thou must go home with me.'

After repeated assurances that I would not whip him, at length the poor fellow consented; but he had no faith in my promise not to whip him, and went in with the full expectation that he was to be punished. I seated him in the parlor, and took a seat by his side. He was a bright-looking little fellow, about thirteen or fourteen years of age.

I asked him if he went to school.

He replied that he did.

'Canst thou read.' I inquired.

'Yes.'

'Well, let us read a few chapters in the Bible.'

I opened the Bible, read a chapter and then gave it to him; and I was much pleased to discover that he could read so well.

We spent about an hour in that manner, when I remarked, that we had spent the evening very pleasantly together, but I now thought it was about time for him to go home.

'If thy father or mother inquires where thou hast been,' I said, 'tell them that thou hast been spending the evening with me; and when thou feelest an inclination to be a little mischievous, call upon me. I shall always be pleased te see thee.'

He left my house rejoicing, and never troubled me afterwards.—[Youth's Cabinet.

It is not to be maintained that the deterring of others is the true object of punisment; but it is undeniable that the chief end must be the reformation of the punished.—*Reinhard.*

THE DEACON FOR ME.—"Papa," said one of the boys to the deacon I had a funny dream last night."

"Well, Tommy, what was your dream?"

"I dreamed the devil came into your store."

"The devil!"

"Yes, Pa, the devil—that he found you drawing a glass of gin for poor Ambre James, who had fits, and broke a little baby's arm the other day, because she cried, when he came home drunk. And I thought the devil came up to the counter, and laid the end of his tail on the chair, and leaned over the barrel where you were stooping to draw it, and asked if you were a deacon. And I thought you didn't look up, but said you were, and he grinned and shook his tail like a cat, that has a rat, and says he to me "that's the deacon for me!" and run out of the shop laughing so loud that I put my fingers in my ears and woke up."

The deacon quit the traffic and joined the Washingtonian Temperance Society.

POISONED TOYS.—The dangerous consequences of employing arsenic in making toys were exemplified lately at a meeting of the London Medical Society, where a member related that he had been called to attend two children who were seized, successfully, with violent sickness and diarrhea, and became alarmingly ill. He suspected the existence of a mineral poison, but no trace could be found, until a new toy, in the shape of a white rabbit, was examined. The child had been rubbing the white fur of the rabbit with its hands, which it immediately put into its mouth. The second child did so likewise. The fur was found dusted over with a quantity of fine white powder, which, being analysed, proveda mixture of arsenic and lead. The arsenic here was evidently employed, as it constantly is, to preserve them from moths.—[Gazette.

CURIOUS DISCOVERY.—In the great Pyramid of Egypt is a small opening at the top, the depth of which has never been sounded. Another aperture of the same size exists at the foot of the Pyramid. It was long conjectured that these two openings communicated with each other, but no means could be devised to establish the fact, till the problem was solved recently by the ingenuity of an Arab. He took a cat and her kittens, placed the cat in one aperture and the kittens in another, and stopped up both with stones. The next day he opened them and found cat and kittens all together at the foot of the long passage.

LOOK AT HOME.—A clergyman had two daughters, who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath-day on the sin of pride, he took occasion to notice, among other things, pride in dress. After speaking some considerable time on this subject, he suddenly stopped short, and said, with much feeling and expression, "But you will say, 'look at home.' My good friends, I look at home till my heart aches."

Thackeray, dining one day at a public dinner at Ballinasloe, in fair time, asked a waiter to bring him some currant jelly for his venison. "There is no currant jelly, sir," said a waiter, running up to him, "but here's some very fine lobster sauce."

To remove the flavor of turnips or cabbage from milk dissolve one ounce of saltpetre in a quart of water, which may be kept at hand for daily use. To every 8 quarts of milk add a teaspoonful of the solution, so soon as the milk is strained.

California Gold.—It was stated reccently that there had been about $1,000,000, in California gold received at the United States Mint. We learn this morning, directly from the mint, that within a small fraction $2,000,000 have already been received at that institution.—Philadelphia Bulletin, 5th.

MINISTERIAL CHANGES.

Address Rev. G. W. Anderson, Minden, Mont. Co. N. Y.

RELIGIOUS NOTICES.

Orcaard-Street Church.—There will be religious services in this church during the mouth of August, in the morntng only of each Sabbath, commencing at 1-2 past 10 o'clock.

Fast.—Services will be held in the Orchard-Street Church on Friday of this week, August 3, at 11 o'clock, A. M. Sermon by the Pastor, Rev. C. H. Fay.

CONNECTICUT SUNDAY SCHOOL ASSOCIATION.

The Annual Meeting of the Connecticut Universalist Sabbath School Association, will be held at Norwich on Tuesday, August 21st., 1849. An Address may be expected in the evening.

O. Utley, Rec. Secretary.

(The Trumpet will please copy.)

NOTICE.

Those persons who may attend the Connecticut State Convention from a distance, are requested to call at the Universalist Church in Norwich, where they will be waited upon by a Committe who will direct them to places of entertainment. Let as many of our brethren be with us on that occasion as can consistently attend. Living as we do on a direct line of travel between New York and Boston, we confidently anticipate the attendance of a goodly number of friends from abroad. Let us not be disappointed. E. W. R.

☞Trumpet will please copy.

NOTICE.

The Connecticut Convention of Universalists will hold its annual Session in Norwich, on Wednesday and Thursday, 22d and 23d of August next. The Council will be organized at the Church, on Wednesday, at 9 o'clock, A. M. Public religious services will be held in the morning, afternoon, and evening of each day. Bro. Moses Ballou will deliver the Occasional Sermon.

Delegates from Hartford, Co. Association: H. B. Soule, A. L. Loveland, T. P. Abell, clerical; Martin Fancher, N. Granby, J. B. Clark, Poquonock; A. Woodruff, Hartford; W. Thayer, Winsted; W. Gladden, Berlin; W. S. Camp, Middletown, Lay.

Delegates from Southern Association: M. Ballou, J. J. Twiss, Henry Glover, clerical; B. Fuller, Westport; J. F. Lockwood, Stamford, J. P. Booth, Stratford, N. B. Dibble, Danbury; D. Pendleton, Bridgeport; Herman Fairchild, Newtown, Lay.

W. A. Stickney, Standing Clerk.

N. B. Will Trumpet please copy?

BUSINESS ITEMS.

Br. Usher, credit Wm. E. Mirrick, $1.00 for the Miscellany and charge this office.

Stop E. Elsworth's Miscellany, and also; J. Scott's.

Br. Tompkins, stop Quarterly sent to S. L. Titus this City, and send bill. Randolph Ryder also, wishes his Quarterly stopped.

Br. Reynolds, we have not the back Nos. which are desired.

CLIFTON SPRINGS PIC NIC!

The Sabbath Schools of the Ontario Association of Univiversalists and the School in Auburn, will unite in an excursion to Clifton Springs on Wednesday the 8th day of August, if it be fair weather; if not, then the next fair day following. All are expected to meet in the Grove as early as 10 A. M.

A great gathering is expected. The exercises will be interesting—songs and hymns, speeches, music, dinner, &c. All who can, are expected to aid in furnishing eatables for the table. Come young and old, the gay, innocent, and beautiful!

In behalf of the committee J. R. Johnson.

Victor, July 20, 1849.

DEATHS.

In this city, on the 17th inst, after a protracted illness, Edmund H, son of B. F. and Jane A. Bunker, in the 19th year of his age.

In this city, on the 25th inst., of the prevailing epidemic, Miss Julia A., second daughter of the late Caleb S. Fordham, aged 17 years. Her death was very sudden, and beyond the circle of her relatives there are many who sincerely deplore her early departure from earth.

Mourn not mother; sister, weep not,
For God thy loved one keepeth:
Though cold her brow, and sealed her lips,
"She is not dead, but sleepeth."

She sleepeth: and will wake ere long,
Where death no tie can sever;
And there you'll meet her face to face,
To part no more forever. C. H. F.

In this city, July 25th, Alonzo Daskam, aged 19 months.

In Clayton, Jefferson Co., N. Y., on the 5th July, after a lingering and painful illness, Mrs. Polly Caswell, consort of Gurdon Caswell, Esq., aged 65 years.

Mrs. C. was possessed of all those qualities of mind which rendered her highly useful as a wife, mother, neighbor, citizen, and devoted Christian. She had been in a feeble state of health more than thirty years, and endured the pains of increasing and long continued disease with Christian patience and resignation. Firmly established in the faith of the Gospel of impartial grace, she endured affliction, particularly the loss of two daughters, with exemplary fortitude; and approached the hour of dissolution with the confidence inspired by Christian hope. She has left a companion, two sons and many relations and friends to mourn their bereavement.

Her funeral was numerously attended on the 6th inst., when the resident Methodist minister united with the writer of this notice in the last solemn services for the dead. May the God of all consolation bless those who mourn. P. M.

New-York Cattle Market....Monday, July 23.

At market, 1,500 Beef Cattle, (all Southern,) 75 Cows and Calves, and 4,000 Sheep and Lambs.

Beef Cattle.—Sales at 6 to 7 1-2c per lb Sales occasionally above and below these figures, which, however, represent the true average of the market. A lot of 40 head were purchased for shipment to the Bermuda market, and about 200 left over. Business on the whole rather dull, though not more so than is usually the case at this season of the year.

Cows and Calves—Sold at $20 to $30a45.

Sheep and Lambs—Sheep sell at from $2 75a$5 50, as in quality; Lambs at from $1 50,$2, to $3 50.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$4 62a5 75	Beef, mess, per. bbl.	$11 10a11 50
Wheat, Genesee, bush.,	1 20	" Prime, "	8 50
" Western, "	1 10	Lard, per lb., dull	7
Indian Meal, per bbl.,	300	Cheese, "	3a6
Corn, round, per bush.,	56a57	Butter, Orange Co. dairy,	13a15
" mixed, "	53a55	" Western "	10
" New Orleans, "	52a—	" Ohio Common,	9
Rye, "	56 1 2	Salt, Turks' Island, bush.,	21
Oats, "	32 34	" L'pool grnd, sack,	102a105
Pork, Mess, per bbl.,	10 87a11	" " fine, "	1 11a113
" Prime, "	$9	Wool, pulled and fleece,	24 a 25

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	40a50	Timothy Seed, tierce,	heavy.
Hops, per lb.,	6a8	Clover " per lb.,	dull.
Feathers, live American,	35 37	Flax, rough, in bulk, per bushel,	no sales.
Flax, per lb.,	8 10		